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PROFESSOR AND NEATLY EXECUTED.

FOR THE

THE ARCHITECTS.

BY JAMES W. DODDINGTON.

All are Architects of the
Working in the City of Paris
Some with the most beautiful
Some with the most beautiful

Nothing is more common than
Each thing in its place is best
And what is better than the best
Strong, clear and supports the rest.

For the structure that we build
Time is the most valuable thing
And the best of all things is the best
And the best of all things is the best

Trade change and the best of all
To be the best of all things is the best
To be the best of all things is the best
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In the office of the Architect
To be the best of all things is the best
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None. Hundreds and thousands thus sell themselves daily and hourly, who would reject as an insult, the offer of an offer of money to make a false accusation against another, or to betray a friend, or his country.

Let every one examine his own heart, and his own conduct, and see if, in certain acts of his life, he is not, as almost to pass without his reflecting upon them, he is not, for a consideration, felt to be desirable, parting with honor and integrity for a little gain, that he is not, for a consideration, felt to be desirable, parting with honor and integrity for a little gain.

But we are saying too much by way of introduction to a little affair, that he is not, for a consideration, felt to be desirable, parting with honor and integrity for a little gain.

In certain towns that shall be named, and perhaps, rendering obscure, by many words, what we wished to make clear.

Mr. Justice Gregory was a city magistrate, in the town of Y—, and had the reputation of being an honest man. He was spoken of as "Honest Gregory" by every one; and knowing the reputation in which he was held, he felt not a little pride, thereat. And few men were more strictly honest than Spire Gregory. In his dealings, he was careful to regard other's rights as well as his own, and more frequently called and paid such bills as happened to be set against him, than waited for them to be sent in.

"I don't know how others view the matter," he used to say; "but for my part, when I have enjoyed the property obtained from another, it seems to me that the least I can do is to pay for it."

"If money is not worth calling or sending for, it is not worth having," was the usual reply to this. "I wish I could get my own by simply calling for it. You may be sure I would think it no hard task."

"Perhaps not," returned Spire Gregory; "but that doesn't remove the simple obligation under which every man lies, to pay what he owes the moment he has the ability to do so. The waiting to be called on a system, is grounded, say what you will of it, in a secret reluctance to pay what is justly due. Now I don't call that a cleanly honest feeling. I know what it is—I feel it in my heart, and have to fight it as best I can. We all say that Spire Gregory and his honesty for the honesty, formed the subject of conversation among several persons, one of whom was the editor of a newspaper published in the town.

"Spire Gregory," remarked the latter, after listening for some time to what was said, "is no doubt, one of the most honest men living. Still, I do not believe him to be strictly honest. Still, I do not believe him to be strictly honest."

"While I believe," said one of the company, "that Spire Gregory could not be tempted, in the value of a shilling, to wrong another by withholding what was justly his due, or by overcharging him in a bargain."

"Understand, gentlemen," said the editor to this, "that I am fully satisfied that Spire Gregory is as any man in town. But I am satisfied that I can put him to a test, as well as every man present, that he will show a palpable disregard to the plainest and most common sense views of honesty. The fact is, and its use is trying to deny it, we all as Burke says, have our price. It is, therefore, as pertaining to us all some weakness, or even a falling short, that leads us almost unawares, into acts by which our neighbors suffer wrong, either in person, property, or reputation. Or if not led into direct acts, we are betrayed into omissions of duty by which others are equally wronged."

"Then we are all of necessity," said one, "not by necessity, but by nature."

"What is the difference?"

"Necessity would make the state a fixed one; but inherited evil propensities may be removed; and it is the duty of every man to search into his heart and life, and to see in what he is tempted to do of this nature to do wrong to others. What he has discovered the burling doing in his heart, let him cast him out, as he can it be will?"

"Humph, that's your theory! And so you don't think our Spire Gregory honest in everything?"

"I do not."

"Well, all I have to say is, if he is not a strictly honest man, I don't believe there is one in the town!"

"I don't know that any one," replied the editor, "but I know that we are all born with propensities to seek our own good at the cost of our neighbor's. It is, therefore, as pertaining to us all some weakness, or even a falling short, that leads us almost unawares, into acts by which our neighbors suffer wrong, either in person, property, or reputation. Or if not led into direct acts, we are betrayed into omissions of duty by which others are equally wronged."

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hand on any act of mine, by which another has suffered wrong. Let him point to the fact, and I pledge myself to make restitution and reparation instantly."

"There friend B—, there's a chance for you," said one and another.

"And you are willing to be put to the test?" asked the editor, addressing Spire Gregory.

"Oh, certainly! I would not. Lay your hand upon the act, and I will acknowledge it."

Still, though the Spire said this promptly, his countenance was a serious and retrospective aspect. He was plainly enough, running over the past, to see wherein he had been deficient.

